

SCRIPTURES FOR THE BLIND

# BIBLE SOCIETY RECORD

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MADAME CHIANG KAI-SHEK

TRANSLATION



# The Bible on the World Fronts

## Holland

ALMOST nothing has been heard from the Netherlands Bible Society since the German occupation in May 1940. Recently, however, there came through some extracts from the Society's report for 1942, which give cause for deep gratitude. No work in the Netherlands East Indies, of course, has been possible; but it will be remembered that the American and British Societies came to the aid of the Netherlands Indies in 1940—the American Bible Society administering the work there, and contributing almost \$20,000 and supplying twenty tons of Bible paper between May 1940 and Pearl Harbor.

According to the report just received, however, translation and production in Holland has gone forward, and distribution even beyond the boundaries of Holland continually increases. War victims in Holland and those who have been sent to work abroad have been supplied. The Society has donated 40,000 Bibles and New Testaments for this purpose. A thousand Bibles, Testaments, and hymn books have been supplied to a camp of imprisoned Dutch Army and Navy officers. Six thousand guilders were sent to the Synod of the Protestant Church in Belgium for help in Bible distribution. "The Society has done its best to meet all requests coming from all kinds of war victims, and so far it has happily been in such a financial position that not a single request has been turned down."

The production of a new version of the Bible is in progress. Of the New Testament completed in 1939, 50,331 copies were sold in 1942 as against 31,525 the year before. Work on the Old Testament is progressing, and will be finished in a few years. A new translation in Frisian was moving rapidly to completion toward the close of the year, and has probably appeared by this time.

Printing and binding of Bibles and New Testaments goes forward with notable progress. In 1940, 145,898 volumes were produced; in 1941, 161,094, and last year, 194,467. The figure would have been larger but for the restrictions upon the bindery.

On November 7, 1942, the Society was suddenly closed, its offices removed, and the sale of Bibles put

in the care of "a competent authority," who filled all requests as far as the stock would permit. On February 4, 1943, the administrator retired, and the Bible House with its entire stock and its bank and postal accounts were turned over to a new committee composed of the old members! Since that date the work has been proceeding along its regular accustomed lines. Nineteen forty-two was the Society's one hundred and thirtieth year, and a notable one indeed.

## Brazil

THE demand for Scriptures in Brazil grows continually. Because of the present hindrances to transportation, the Society recently authorized the shipment of a set of matrices of its popular volume containing the New Testament and Psalms in Portuguese to Secretary Turner at Rio de Janeiro, with instructions to print 25,000 copies locally. There are in this country awaiting shipment almost 1,000,000 Portuguese Gospels. Recent indications are that these may soon be released for shipment to Brazil.

## Norway

AN order has been received at the Bible House from the Norwegian Government for 9,000 Bibles and 15,000 Testaments, which the Society has agreed to furnish at cost. Because of the fact, however, that all Bible printing has been prohibited in Norway since 1941, the American Bible Society has increased the production schedule, and, as soon as paper quotas are cleared, is preparing to print 15,000 Norwegian Bibles and 40,000 New Testaments in anticipation of Norway's further needs during and immediately after the war. Norway has a Bible Society of her own, organized the same year as the American Bible Society,—1816,—which, during the

last year it was permitted to operate—1941—exceeded all previous records in producing and distributing almost 100,000 Bibles. Norway loves the Bible.

## Merchant Marine

BECAUSE there are not chaplains on duty with the merchant seamen, the procedures for supplying these men with Testaments (Continued on page 109)

### A Prayer in Wartime

O GOD, whose fatherly care reacheth to the world's end, we commit ourselves and those whom we love to Thy never-failing care. Through all the days of separation grant us steadfast loyalty to our homes. In this war we are seeking to serve Thee. Grant that our warfare may further the victory of Thy justice and truth. In the days of training may we be victorious over all temptation; and in the day of battle may we acquit ourselves like men. In all things may we serve without stumbling and without stain. Accept our imperfect offering, and cleanse us from our sins, through Jesus Christ Our Lord.



# BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider Distribution of the Holy Scriptures*

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## One World—One Book

THE American people are deeply indebted to Mr. Wendell Willkie for his recent book—"One World." Its title, supported by the closing chapter, is superb in its implications, and should clear the thinking of many people. But, for world-minded Christians, the chapter entitled "Our Reservoir of Good Will" is the pulsing heart of the book. Among the ideas which Mr. Willkie says he found millions and millions of men holding in common, as much as though they all lived in the same town, was an attitude of hope and respect with which they looked toward our country. Then he pays his respects to the missionaries, who, he says, with the doctors and the teachers, most of whom we know are also missionaries, stand at the top of the list of those who are responsible for creating this reservoir of good will.

After further elaboration of the contributory causes, Mr. Willkie says: "As I see it, the existence of this reservoir is the biggest political fact of our time. No other nation has such a reservoir. Ours must be used to unify the peoples of the earth in the human quest for freedom and justice. . . . The preservation of this reservoir of good will is a sacred responsibility. . . ."

Behind this hope of one world lies the persistent commending of ONE BOOK. The only hope of successfully discharging our nation's "sacred responsibility" is by the still wider spread of the teachings of this book. When Horace Greeley said, years ago, that it is impossible to enslave mentally or socially a Bible-reading people, he was not only giving a thumbnail review of English and American history, but was writing a footnote to Mr. Willkie's chapter.

No constructive thinking for the welfare of the postwar world can omit the Bible from its major considerations. The history of the Bible's influence in guiding those who read it to freedom, justice, and opportunity for the common man, is clear enough.

There are millions of loyal Americans, however, who do not know this,—who think that America can cultivate this good will by building roads and airways, financing industry, and the like. All such things help; but freedom is a spiritual blessing to be

attained only by the culture of men's souls, and in this important process the Bible has no rival.

The Christian people of America must be mobilized to see that the Bible is made available everywhere. This will be, in postwar reconstruction, a far greater task than in earlier years; for the world in coming days is going to move rapidly toward literacy, and is already in many quarters—notably Latin America and China—demanding the Bible in ever greater quantities.

The American Bible Society has, in the fourth year of its War Emergency Fund, included a figure which is half as large as its regular annual budget for the very purpose of stocking books *now* for immediate use when the armistice is signed: Bibles and Testaments to be shipped at once, not only to the impoverished nations of Europe, but to China, India, Burma, Korea, Malaysia. It is estimated that there should be on hand for Europe and these teeming Eastern lands, when the guns cease firing, 600,000 Bibles and 1,200,000 Testaments. And these will only be the initial requirements of an ever-increasing demand, that will necessitate the permanent expansion of the services of the American Bible Society.

If Mr. Willkie is right,—and we believe he is,—America's opportunity to influence the world after the war will be unparalleled in all history. Because the nations trust us, anything we have to offer will be hopefully accepted in many quarters. Humanity being what it is, there will be offerings good and bad. It will become the plain responsibility of the Christian people of this country to see that an ample supply of the Bible is ready.

The number of those who contribute to the work of the American Bible Society is growing every year. But never yet has the Society been able to meet all the calls that have come. This year, in addition to the immediate needs,—which are constantly increasing,—lies this added responsibility to prepare for the days of peace just ahead. Every friend of the Society should be examining the possibility of his doubling or quadrupling his gift. We shall never have *one world of freedom and peace without the one book of truth and light*.



# Madame Chiang Receives the Society's Officers

ON the occasion of the official visit of Madame Chiang Kai-shek to New York City, and in recognition of the united witness of Generalissimo and Madame Chiang Kai-shek to the imperishable light of the Holy Bible through their devotion to its study and demonstration of its truth in life, Generalissimo and Madame Chiang Kai-shek have been elected Honorary Life Members of the American Bible Society—a recognition which Madame Chiang has been graciously pleased to accept in behalf of the Generalissimo and herself.



*Courtesy United China Relief*

*Madame Chiang comforts one of 30,000 homeless war orphans who are under her care*

On June 21 she received the Secretaries and the Treasurer of the Society in her suite in New York, and on this occasion the certificate was presented to her. The officers present were Secretaries North, Betts, Stifler, and Boyd, and Treasurer Darlington. In presenting the certificate, Secretary North spoke as follows in behalf of the Society:—

“The occasion of your visit to New York seemed to the Managers of the American Bible Society a fitting time to express what has long been in their hearts—admiration and gratitude for the witness which you and the Generalissimo have borne to the power and value of the Scriptures in human life. They remember the part played by your father in the printing of the Bible, and your mother’s wise and understanding use of it. Their devotion has borne wonderful fruit for humanity. The election of yourself and the Generalissimo to Honorary Life Membership, which you have graciously consented to accept, is the token of this gratitude which is shared by all Christians.

“It comes from a Society which has been active in making the Scriptures available to China since 1833, and which has supplied many millions of Gospels, Testaments, and Bibles in that century and more.

“Even now, united together, the American and British Societies are printing and distributing the Scriptures in Free China, and publishing Chinese Bibles in India to augment the supply.

“Latterly, however, we look to reinforcement from within China, not only for the Bible cause there, but for the world-wide cause. This reinforcement will come from the China Bible Society, whose constitution was approved by representatives of local Societies in 1937. Though its formation was interrupted by the war, we expect it before long to be launched again as a new ally. When that is done, the British and American Societies will work through it and under Chinese leadership in the cause of Christ for China and for humanity.”

Madame Chiang responded appreciatively and with that incisiveness of mind which is characteristic of her addresses and her writing. She thanked the Society in behalf of herself and the Generalissimo, and expressed the conviction that the brotherhood of men which found expression in all religions was the only possible basis for the world’s hope of peace and justice. She emphasized that this must be the brotherhood of men in the broadest sense as set forth by Christ. It was clear that she was deeply concerned that the brotherhood of men should not be a distant ideal, but an impelling power in human conduct.

In the conversation which followed, Madame Chiang referred to the fact that many highly educated Chinese looked forward to the time when the Chinese version of the Scriptures would be the work entirely of Chinese scholars. The current version in the “Kuoyü” or people’s language, she felt, was not adequate as a literary expression. As a contribution to the study of the matter, she said that she and the Generalissimo had arranged that Chinese scholars make a new translation of the Psalms, which has been completed, and of the New Testament, which was in process of translation. She referred to the majesty and power of the King James Version in English, and expressed the hope that new translations would be helpful in gaining more of these qualities for the future Chinese versions than were possessed by the current Chinese version. She remarked that it was very difficult to find qualified persons to do work of this nature; for such a person must not only have literary capacities as well as be versed in the original Hebrew and Greek languages, but he must also be—and this she emphasized—a Christian and a poet! No part of the translation to which she referred will be published until the entire New Testament and Psalms are completed.

The Society is grateful to Madame Chiang for her courtesy in receiving the officers and in accepting the Honorary Life Memberships.



# Never Mind the Price

*This is the mood of China toward the Bible, which her people are learning to love and depend upon. With prices and transportation costs skyrocketing, the Bible still sells in China—Occupied and Free*

**D**IRECT word concerning the program of Christian work in China comes through but very seldom in these days of war. Recently, there was received at the Bible House a rather full report of the operations of the Bible Societies in Free China, presented by the Reverend J. C. F. Robertson of the British and Foreign Bible Society, who is serving as Acting Secretary for the work in Free China. One is impressed with the eagerness of the Chinese people—in spite of the privations which the war has brought to them—to possess the Scriptures at any price. At the opening of his report, Mr. Robertson states:—

Students have come to these parts from all provinces of China. There is a great emphasis on the teaching of English; any kind of book in English is a jewel beyond price. A second-hand copy of the Concise English Dictionary will fetch up to \$1,000 in Chinese national currency (£12). An English Bible will realize whatever one cares to ask for it. Second-hand copies of the English Bible are exhibited in shops, marked as high as \$100 and often \$200 or even more.

In speaking of problems of publication, with supplies from Shanghai cut off, Mr. Robertson further writes:—

The Bible Society has always rightly looked with pride on the work of the printing presses of China, and it has been our boast that the Scriptures produced compared favorably with the best of any country. Here in Free China, at the end of almost five years of virtual exclusion from the rest of the world, machinery is badly worn; lubricating oils are scarce or unobtainable; good ink cannot be had; paper is made from bamboo by age-old processes; it is highly absorbent. The Scriptures we are producing are, in appearance, but a shadow of the beautiful products of the printer's art to be had from Shanghai; yet God is able to use in his service the frail bamboo paper of Szechwan just as well as the more substantial product of the Western paper mills; and it is in that confidence that we have gone on, and, at fabulous prices (in terms of United States dollars), continued to make provision for the future needs of the country. A comparison of the prices of Gospels and transportation formerly obtaining at the coast will bring home the greatly added cost of continuing this work (for the sake of convenience, United States dollars are used instead of Chinese currency): A Gospel portion in prewar days cost only one half cent to produce; now in Chengtu it is costing us ten cents. Eighty Gospels could be sent from one end of China to the other by post before the war for four cents; now it costs \$2 to send that same quantity to cities in Szechwan Province only, from the Chengtu center. If we send to the neighboring province,

up goes the charge to \$4, and to the next again an even higher proportion. From Chengtu office to the Kukong office, the cost of sending eighty Gospels is \$12, as compared with a former charge of four cents. Transportation of the Scriptures has thus become one of the highest and heaviest single items of expenditure in our accounts.

When there is a scramble for money on every hand, the only dignified thing for the Christian organization to do is to stand aside, and let those who care to scramble pass. The Bible Societies stand aside and, to the wonder of the onlooker, continue quietly to meet increased costs that this book may be provided. On the streets, on the roads, and in the buses, a recital of the Bible Societies' work brings exclamations of surprise and wonder; this is something passing strange in this day and generation—a breath of sanity to a social system that has sunk all else in the mad rush for wealth that eludes it the more plentiful money becomes. To keep the work going, then, has become our one consuming purpose; we continue to have the books, so that, as they are wanted, they can be supplied. It is unfortunate that for one reason or another the staff of colporteurs in Free China should have been liquidated. Every effort is being made to recruit the right kind of men again. High salaries, as compared to former days, are being offered the right men; for, as we never tire of reiterating on the floor of conferences and in letters, the Bible Societies believe in the work they are doing, and are willing to pay for it to be done, even to the point of sacrifice. We have seen too much of the blessed ministry of the written Word to want to allow it to pass into abeyance at such a time as this. The salaries offered to colporteurs now seem fantastic, as compared to what they were a year ago, when \$15 (Chinese national currency) sufficed. We now offer \$500. Yet all this is necessary; for rice, which sold at \$3 per bushel three years ago, now costs \$98. We have slept in inns where the charge was ten cents for bed and breakfast; now the charge is \$20, and no breakfast. Imagine, then, the difficulty that confronts the colporteur who seeks to visit the market towns, entailing sleeping in such inns at night. The standard of living thus indicated takes a lot of getting-used-to. Men who have been trained to give an account of their stewardship for fractions of a cent, find that such concern is out of place when cents have disappeared, and even single dollars are no longer of account. The beggar whines on the street not for a copper coin (one tenth of a cent) as formerly, but for a five-dollar note, and condemns with bloodcurdling curses the luckless person who gives less than a dollar. The half-cent Gospel is, therefore, no more; now the cheapest Gospel we sell is priced at \$1 (Chinese currency). Account books made for dealing in tens of thousands of dollars now confuse us, since our expenditure is in the hundreds of thousands of dollars. It is difficult to get the colporteur to spend \$20 on a night's



lodging, and as much for a meal, while he is on the road; gradually, however, they are settling down to these new conditions, and we look to the time soon when travel will be resumed. In the meantime, we continue to prepare for that time; we quietly work away at getting churches, missions and men interested once more in taking out the books, and we pledge ourselves that the ministry of the written Word will continue.

The Reverend T. H. Lin, whose report for the Chungking Bible House is included with Mr. Robertson's, writes similarly:—

Never in the history of the church in China has it been possible to get prices such as we now obtain for the Scriptures. A copy of the Bible bound in the cheapest blue cloth available, formerly selling at forty cents, now sells



*An aged Chinese colporteur with a recently won convert*

for \$25. This is marvelous to us. Recently, we had fresh stocks delivered to us, including seventy-eight copies of this blue-cloth Bible. With no effort on our part these books went silently into the hands of those who would prize them. One morning shortly after their arrival, a dear friend of mine was making arrangements with me to reserve him twenty copies. I asked him upstairs to my flat to have a chat and a cup of tea. He is a business man, and during the past year has donated \$2,000 to the Society. This alone decided me to let him have so many despite the scanty stock. Before going upstairs, I made sure we had sufficient to meet his need. Alas, after he had spent some time with me and came downstairs again to the sales-room, to my horror I had to confess to him that all had gone; they had been sold while we were talking. Many people who want special editions for special purposes are disappointed; our aim has now become just to meet everyday needs.

We have been proud of our stocks of miniature Testaments rescued from Burma, where they had been consigned from Shanghai. One day I was calling on a certain marshal, at one time very famous. In the midst of the conversation I showed him a copy of the small New Testament. I expressed my regret that the type is too small for studying purposes and for his honor to read it. "But," he exclaimed, "I would like my youngest son to have it." He held it out from him with amazed and wondering eyes.

Then he told me how he is thinking of sending his youngest son to a Christian school, where the Bible will be taught and Christian virtue is expected.

When the war broke out in the Pacific, we who were in the field had an anxious time and prayed for guidance and blessing. Some of our local supporters hastened to help us, both spiritually and financially. Mr. Li Jui was among the first, and covenanted to undertake the responsibility for the basic salary of the two Chinese Secretaries, Mr. Rao and myself—this to be for the period of the war. Though the amount collected from this area is not great, it is enough to show that our people are responsive to the aims of the Bible Society.

Chungking has had a year of quietness and peace. There has been no disturbance from the air. Due, however, to the lack of essential food and to exhaustion, my health broke down, and the Bible House had to be closed for a period during the second half of the year. During this time we received many expressions of the loving-kindness of our friends; indeed, the monetary gifts exceeded our income from the Bible Society, in addition to gifts of clothing, rice, wheat flour, etc. Mr. Li Jui assisted us to the extent of \$5,000. A Chinese doctor sent in \$2,000 to the Society as a contribution toward my medical expenses. Another friend has a son flying on the air service to India, and he brought me special medicines from Calcutta. The hospital superintendent came in person to assure me that all my medical treatment would not cost me a penny.

Living costs are sky-high. Two years ago we were paying \$2 a bushel for rice; now the price is \$200, and the bushel has been standardized and made smaller. Eggs, two years ago, were \$1 for sixty; now they are \$2.50 each. Surely, it is beyond all imagination that we had to pay, when we were repairing the Bible House, as much as \$12 for a load of yellow mud, and that we must pay \$12 for a load of muddy water from the river. The Bible House janitor received \$8 four years ago; now he receives \$400, and we have to provide board and lodging for him too. Such are the conditions we have had to endure; but so far there has been no rationing of food or clothing as in the other countries engaged in the war.

When the war is over and the channels of transportation are again open, the hunger for the Word of God in China will present an enormous challenge to the Bible Societies. Much study is being given to these problems. Chinese Scriptures are already being printed in India at costs much lower than those in China itself, and provision is being made for funds to reinstate the publishing program in Shanghai.

### *From Connecticut*

THE chaplain of the Coast Guard Academy at New London, Connecticut, writes:—

One boy remarked to me recently: "It certainly is a tie with the home folks to find a Bible in one's room; and to know that Scripture they are reading on a given day, you can read too, if you will just open that Bible in front of you, and do it."



# The Bible in the Congo

*An intimate and informing testimony from the pen of the treasurer of the Presbyterian (U.S.) Mission in the Congo. The Luba-Lulua New Testament of which he speaks was recently revised and printed with the Old Testament in England. (See Bible Society Record, April 1942)*

by John Morrison

A MISSIONARY and a native stood watching one of the first airplanes to arrive at Luebo in the interior of the Belgian Congo. The native was lost in amazement that this machine could stay up in the air without falling, and turning to the missionary, he said, "Yes, I can see how it travels along the clouds, but what does it do when it comes to the edge?" He watched it as it flew on, and seemed to be lost in thought. Then his face broke into a smile, and he turned and said, as if he had made a great discovery: "Now, I know where you white men got the Word of God; you went to heaven in one of these machines, and got it for yourselves."

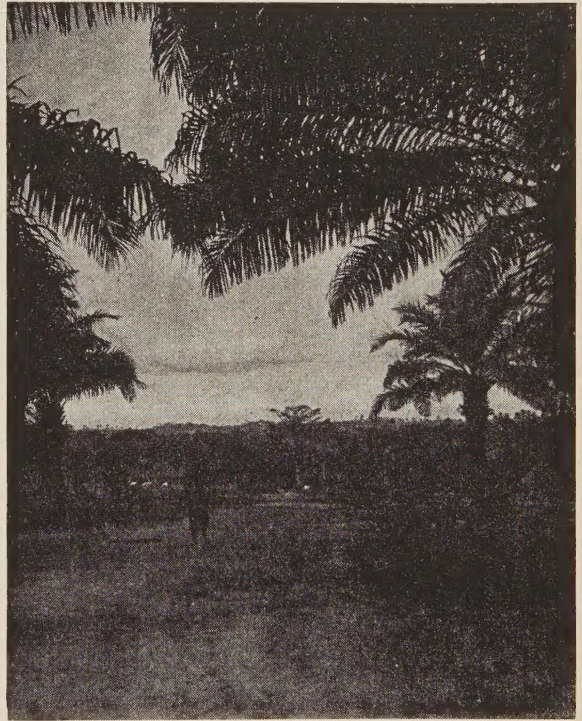
The first thing a pioneer missionary does is to try to learn the native language; and, naturally, the first book he tries to translate is the Bible. No one who has not tried it can realize the tremendous labor involved in learning a native language that has never been reduced to writing; and if this is so, Bible translation is doubly so.

The translator may gather a group of natives around him, and, taking an object out of his pocket that is strange to them, turn it slowly in his hands. The natives press closer and closer, and the missionary listens intently. He hears whispers,—“what is that?”—and finally he gets what will be his key phrase, and writes it phonetically in his notebook. With this phrase he can point to any object and find out its name. For the verbs he will have to do something which will make the natives use the phrase “what is he doing?” And with these two key phrases the language slowly evolves before him.

When the question of translating the Bible first came up, it was not considered expedient to commence with the Bible itself; for the native would not understand the unity of the Scripture, nor the interrelation of the different books; and so it was decided to write a running story of the Bible, which, in the main, was composed of pure Scripture portions.

One of the most difficult parts of the translation was to find words that would be the equivalent of our great doctrinal words of the Bible—justification, sanctification, forgiveness, sin, etc. Words had to be created, compounded in some cases from ideas already existing in the native life; yet, care had to be taken that words were not chosen that had some evil association.

The word for justification in Tshiluba,—“kubingishibua,” which comes from the root “binga,”—is to clear a man from guilt after trial; sanctification is “kujidibua,” from the root “jila,” meaning something set aside as sacred; and one of the happiest



*A village where Luba-Lulua is spoken*

translations is forgiveness—“kujimisha,” to “cause to lose,” “remembered no more against you.”

Yet, there are less happy translations. There is no word for sin. The Roman Catholics have taken the Latin word, and Balubacized it to read “pekato”; but the true significance of this is not appreciated by the native. There is a word for badness, but the same word is used for “error,” or “mistake,” or “failure.”

Then there is the word for the Holy Spirit. The native has a word for ghost, or spirit, but the connotation is always unsatisfactory; for it generally refers to his superstitious customs. We adopted the Greek word “pneuma,” but this is also unsatisfactory; for the untaught native doesn’t know what it means.



Such are the difficulties of translation; but, eventually, words that have been introduced will come to be known by the natives attending school, and future generations will learn to know their true meaning.

Then again, in spite of the fact that the mission has been at work here for fifty years, we are constantly finding new words and expressions in the native language, and even new ideas, or ideas that have come down from the past, but are only being learned by us now. For instance, they speak of God as "Ntabale,"—the "always wide-awake One,"—and mention his Son. They have a word for "hell," which they call "buloba bukunze" or the "red earth." We can only translate within the limits of our knowledge; and although revision of the Bible was started ten years ago, it will probably take another ten before it is completed, and, in the meantime, many words and phrases may have to be revised in the process of writing.

The native would be unable to buy the Bible were it not for the generosity of the American Bible Society. It would take the average workman at least two months' salary to buy a Bible; for a native gets but \$1.50 a month. But the American Bible Society has so reduced the price, that he can buy one for twenty-five cents, and it becomes a precious possession.

In our schools, the principal textbook is the Bible, and the various books are used as readers. This means that the native becomes well-versed in the Word of God, and I am often amazed at the way a native preacher will quote Scripture after Scripture. It would be a great thing for the world if the Bible could be the textbook in every school.

As there is so little literature in the native language,—just a few schoolbooks,—the Bible becomes

the storybook of the village. While the number of people able to read is increasing greatly each year, illiteracy is still the condition of the great majority; and so a boy or girl takes pride in the fact that he or she can read. Often a native will be found in the village sitting down reading—and reading aloud. There may come a few interested people attracted by some phrase or still marveling that a few black marks on a white page can really mean something. The reader, conscious of the interest he has created, reads on, and soon the unsearchable riches are being proclaimed. Questions may be asked, and the reader may find himself drawing on his slender store of knowledge to explain, and may be prompted into further search for things he can't explain.

Every candidate for baptism must possess a portion of the Bible, and must be able to read, except in the case of very old people.

The native is very eager for Bible Classes, and one can always be assured of a fine congregation for that purpose. Our mission has adopted the policy of selecting one book of the Bible per year for intensive Bible study; and every missionary—as far as possible—and native leader takes part in this study, which is extremely profitable.

At one of our conferences, I was asked to hold a "question-box period," and the questions asked me drove me hurriedly to all the commentaries I could find. Many of the questions were very pertinent; although a few, like "what kind of oil ran down Aaron's beard," were ludicrous. This keenness on the part of the Congo native makes missionaries beware of inaccuracies.

The old Scotch Covenanters, it is said, knew the Bible as well as their preachers; perhaps we can train another generation of such in the Congo.

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## Striding Forward in Brazil

by Charles W. Turner

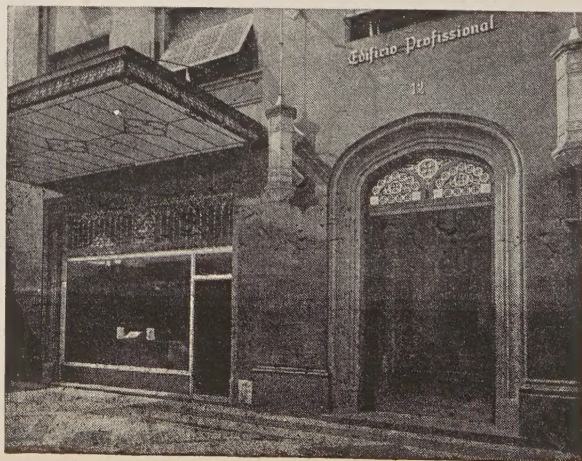
EPOCH-making meetings were held on April 14 and 15 in the Bible House at Rio de Janeiro. Leaders from the ranks of the ministry, the laity, and the missionary forces at work in Brazil were invited to meet on these days for the purpose of constituting the advisory council of the "Sociedades Biblicas Unidas" (United Bible Societies), which came into being a year ago through the unification of the Brazil Agencies of the British and Foreign Bible Society and the American Bible Society.

The following constitute this advisory council—the first body of its kind to be formed in Latin America:

Rev. Dr. Manoel Avelino de Souza, of Niteroi, Rio de

Janeiro, president of the Brazilian Baptist Convention; Rev. Dr. João F. Soren, of Rio de Janeiro, pastor of the First Baptist Church;

*Lobby exhibit—Rio Bible House*





Rev. Prof. Matatias Gomes dos Santos, of Rio de Janeiro, pastor of the First Presbyterian Church;

Rev. Prof. William C. Kerr, of Campinas, São Paulo, president of the Presbyterian Theological Seminary of Campinas;

The Reverend Bishop Cesar Dacorso Filho, of São Paulo, bishop of the Brazilian Methodist Church;

Rev. José Antonio de Figueiredo, of Rio de Janeiro, superintendent of the Rio de Janeiro District of the Brazilian Methodist Church;

Rev. Azor Rodrigues, of Assis, São Paulo, president of the Independent Presbyterian Synod of Brazil;

Rev. Dr. Satilas do Amaral Camargo, of Curitiba, Paraná, pastor of the Independent Presbyterian Church;

The Reverend Bishop William M. M. Thomas, of Porto Alegre, Rio Grande do Sul, bishop of the Episcopalian Church of Brazil;

Archdeacon Nemesio de Almeida, of Rio de Janeiro, minister of the Church of the Redeemer;

Rev. Synesio Lyra, of Rio de Janeiro, pastor of the Fluminense Congregational Church of Brazil;

Rev. Antonio Varizo, of Rio de Janeiro, president of the Congregational Council of Brazil;

Rev. Dr. Lewis M. Bratcher, of Rio de Janeiro, American missionary, and general secretary of the Board of Home Missions of the Brazilian Baptist Church;

Rev. James E. Ellis, of São Paulo, American missionary, and general secretary of the Board of Education of the Brazilian Methodist Church;

Rev. William B. Forsyth, of Recife, Pernambuco, British missionary, and pastor of the Congregational Church of Recife;

Rev. Leonard Harris, of Belem, Pará, British missionary, and secretary of the Unevangelized Fields Mission;



*Front window exhibit and sales room—Rio Bible House*

Mr. José L. Fernandes Braga, of Rio de Janeiro, Congregational layman, and owner of an important manufacturing business;

Prof. Ismael da França Campos, of Rio de Janeiro, Methodist layman, and prominent in higher educational circles;

Dr. Waldyr Trajano Costa, of Rio de Janeiro, Presbyterian layman, and manager of one of the General Electric plants;

Rev. Rodolpho Anders, of Rio de Janeiro, executive secretary of the Brazilian Evangelical Confederation;



*Brazil Advisory Council*

TOP ROW—LEFT TO RIGHT: Mr. C. H. Morris, Dr. W. C. Kerr, Dr. S. A. Camargo, Rev. L. Harris, Rev. W. B. Forsyth, Rev. R. Anders, Dr. M. A. de Souza, Dr. H. C. Tucker, Rev. A. Rodrigues, Rev. J. E. Ellis, Rev. J. A. de Figueiredo, Rev. A. Varizo, Dr. Turner.

BOTTOM ROW—LEFT TO RIGHT: Professor I. França Campos, Rev. N. Almeida, Bishop W. M. M. Thomas, Rev. M. G. dos Santos, Bishop C. Dacorso Filho, Dr. J. F. Soren, Rev. S. Lyra, Dr. L. M. Bratcher. (Dr. Waldyr Trajano Costa and Sr. José Luiz Fernandes Braga were not present.)

Rev. Dr. Hugh C. Tucker, of Rio de Janeiro, veteran missionary, and Secretary of the Brazil Agency of the American Bible Society from 1887 to 1934.

The officers of the council elected are as follows: President, Bishop Cesar Dacorso Filho; Vice President, Rev. Professor Matatias Gomes dos Santos; Secretary, Rev. Dr. João F. Soren.

The principal item for study and discussion during the two days was the need for a new version of the Bible in the Portuguese tongue. This problem was gone into with great thoroughness, and undoubtedly constitutes the most careful and painstaking study on the subject ever attempted in Brazil. The significance of this study is further emphasized by the fact that all major evangelical bodies in Brazil were present at the deliberations, as they are, also, represented on the council. The conclusions arrived at will be of real value to the Bible Societies' headquarters in New York and London, and will serve to guide all revision activity when the time comes to proceed with the work.

Of interest also during the council meeting was the dedication and inauguration of the new exhibit and sales room on the ground floor of the Bible House.

The exhibit is furnished with a view to presenting the Scriptures to passers-by in the most attractive form possible. While several murals are still expected from New York, similar to murals that adorn the salesroom at headquarters, the large language chart containing over one thousand languages and dialects into which the Scriptures have been translated, and the attractive exhibits of different types of Bibles and New Testaments, make an inspiring setting. We trust it will constitute a permanent witness to the absolute worth of the book we are distributing in Brazil.



Professor Ismael da França Campos made the inaugural speech, which was very much appreciated, eloquently pointing out the immeasurable significance of the open Bible on a busy city thoroughfare. Rev. Dr. Avelino de Souza offered the dedicatory prayer.

It is interesting to observe that scarcely were the doors of the new exhibit and salesroom thrown open, when passers-by immediately sought entrance. Many others stopped to read the open Bible on view in the large window to the street. An interesting fact concerning this Bible came to our attention shortly after the official opening. It seems that a passer-by had stopped for a moment to read the open Bible (open at Psalm 90), and continued on his way. About thirty minutes later a man walked into the salesroom and asked to see a copy "similar to the volume exhibited in the window." After a few moments' in-

spection, he asked that it be opened at the "place indicated in the open Bible at the window." The lady in charge of the salesroom did as he wished, and was interested enough to ask the purchaser why he wished the same place found. He explained that, as mentioned above, a certain gentleman had stopped at the window shortly before, and, upon reaching his office a few minutes later, had requested him to come to our address to secure a Bible. He had specially urged that "the page in the open Bible at the window be clearly indicated in the similar volume he had sent for."

We trust that this experience, and others similar to it, may be repeated many, many times in the course of the months and years to come, as the large window of the exhibit and sales room bears its silent but eloquent testimony to the paramount worth of the Book of Books.

## Why? Because—

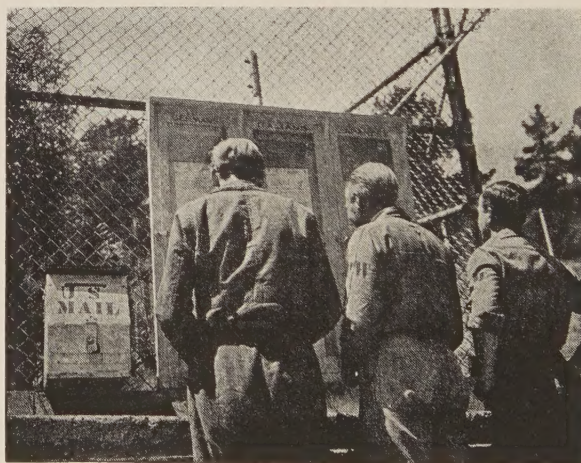
*A glimpse through the barbed wire of United States prison camps*

by Virginia Gilson

**W**HY does the United States Government recognize prisoners of war as soldiers who have fought for their country and lost the battle, instead of as burdensome and treacherous booty? Why does the United States guard their welfare, instead of getting rid of them as quickly and easily as possible? The fighters of the German, Italian, and Japanese armies captured by the United States and interned in this country number about 40,000. They are housed in about twenty camps, most of them in the central western states. Sometimes the camp is a sector of the regular Army camp; sometimes it is an isolated individual community; but, in most of the camps, the barracks are similar to those of the American soldiers. The food is the Army basic ration; although the Italian chefs who do the cooking for their companies get more flour to make spaghetti, macaroni, and noodles, and the German chefs get more potatoes and sauerkraut, in place of some of the vegetables in the Army menu. They have adequate sanitary facilities, a hospital, and recreation fields. But around every camp are high fences, towers where guards with machine guns are stationed, and intricate mechanisms to prevent escape. About five hundred armed guards, specially trained by the government, are detailed to every two thousand prisoners, and they go with them everywhere.

This does not mean that the men get no idea of disciplined independence. As a man proves himself

trustworthy and capable, he is selected as spokesman for his company, as advisor to the Army staff, as subordinate supervisor in some area of work. The



*Prisoners of war in a California camp read the bulletin board*

officer prisoners are paid from \$20 to \$80 a month, depending on rank; and enlisted men get from \$20 to \$30. All payment is made in script, not money, and can be saved and sent to families across the sea or spent at the general store every afternoon.

But, why should captives have these material bene-



fits? Why should enemies receive such conscientious care?

Because the Geneva Convention, signed in 1929 by the most of the major countries of the world, but not ratified by Japan, provides that each signatory nation maintain decent living conditions for prisoners of war, which may be inspected regularly by members of the International Red Cross or the protecting power—Switzerland. Because, under this international law, supervised by an international group, if the United States does not maintain adequate conditions for, say Italian prisoners of war, the American prisoners of war held in Italy are liable to similar deprivations and indecencies. Because—(and there the Golden Rule applies in practical, unequivocal fact), unless we give bread and meat to a German boy today, tomorrow your son or my cousin, interned in Germany, may starve.

Because, too, it is a matter of convenient necessity. This spring, when floods poured over the flat fields of the Midwest, prisoners of war as well as state guards and civilians turned out to dam the waters and reseed the earth. They are building a reservoir dam at Denson, Texas. They are working on conservation and reclamation projects to build resources for postwar generations. The prisoners are paid eighty cents a day for this work. Officers are not required, under the Geneva Convention, to do any work. They are free to attend classes in anthropology, radio technique, English literature, stenography, Italian, navigation, astronomy, Spanish, mechanics, or to play games or take exercise. The

International Y.M.C.A. and other organizations provide musical instruments and some books.

Why, then, is there an undercurrent of restlessness, of brooding, of loneliness? Because,—but let the answer come from a medical missionary, himself a prisoner of war, acting as the German chaplain in one of the alien internment camps. He wrote to the American Bible Society the middle of last year:

Since many kind folks in the United States have been active in helping, our utmost physical needs are largely satisfied. But there remains in an ever-growing extent the mental and spiritual need. Many comrades are occupied in language study, and for very special distribution among these I shall be glad about the Testaments.

When the Testaments arrived, he wrote, "As presumed and even more than that, all the Testaments were accepted very gladly by all."

These, indeed, are the forgotten men. Their faces are blotted out of photographs; their purposes in life wiped away and empty; their very existence a disgrace to their nation's honor. Many of them still treasure crucifixes, good-luck charms, a musical instrument, brush and oils; still others cherish a stray dog or their own plot of flowers, details of a remembered way of life—the only things which now belong to them. There is a universal need of integration—integration of past security and fulfillment with present and future frustration, uncertainty, and homelessness.

The Bible brings into these gloomy hearts a message of hope and strength. A chaplain in a Tennessee internment camp wrote the end of last year:



(Life Magazine)

*German prisoners attend a religious service in a United States prison camp*



My demand for Bibles is still increasing I have given out all of my Bibles, and have request for more as new men are coming into the camp every day.

From the end of 1941 to May 31 of this year, 2,253 Bibles, 9,138 Testaments, and 9,616 Gospels and other portions have been sent to prisoners of war in this country in sixteen different languages, including Arabic, Ancient Greek, Hebrew, and Russian.

Who knows just how this renewed interest in the Bible will affect the processes of democratic education and reorientation in a postwar world for these Fascist-trained men? But who doubts that there is a great deal that can be done here before the war is over? In May a chaplain in Kentucky wrote:—

I am informing you that we have German prisoners of war here in this camp; and I would appreciate a shipment of German New Testaments for use among them. Send me a thousand, if they are available. Thanking you in advance for this favor to men desperately in need of spirit-

ual guidance, etc. . . . P.S.—It might interest you to note that I had my first service with soldiers from Naziland last Sunday, a total of 165, composing as attentive an audience as any preacher could wish for.

In June he acknowledged the shipment of Scriptures:—

This is to acknowledge with gratitude and appreciation the shipment of German Gospels, New Testaments, and whole Bibles. I wish you could have been present to see with what avidity some of these were received by these prisoners of war. Yes, I am here to tell you that Hitler has not succeeded in eradicating the hope of the Christian faith from the hearts of his people, and, please God, no tyrant of earth will ever succeed in this.

Here, then, is fresh evidence from an unexpected quarter that the Bible can become the textbook for the world that is to come—can teach all of us a new brotherhood of mankind, where there is “neither bond nor free, but Christ is all and in all.”

• • •

## Not Even One Million

by Rome A. Betts

SEVEN hundred and two thousand dollars is a large sum of money. It is more than double the amount asked for the War Emergency Fund for the year 1942-43. It is an amount larger than that forthcoming from all sources (including legacies, income from invested funds and terminated annuities) for the regular work of the Society any year on record. And yet the attempt must be made to raise it.

Compared with the vast sums reaching into the billions now being spent daily, which will result in the destruction of human life, \$702,000 seems a paltry sum to ask for the manufacture and distribution of the one sure weapon by which men may come to have life and have it more abundantly—that is, the sword of the Spirit, which is the Word of God.

Put in this way, there should surely be a ready and eager response from the Christian people of America. In last month's issue of the RECORD the Fund was completely analyzed, so that there is no need to repeat those details here. In this brief article, let me attempt to interpret the flesh-and-blood reality of need behind the cold figures.

Here is a lad—a Marine—out on a far-off tropical island, four thousand miles from home. But home is very close to him as he sits, back propped against a tree, with his writing materials on his lap and his New Testament open beside him. He is pouring out his heart in a letter to his mother . . . Churchgoing didn't mean very much back home . . . Never thought

about things very seriously . . . sort of happy-go-lucky . . . Somehow out here things are different. You never know quite when your number is coming up,—and then,—What is the meaning of all this, anyhow? What are we fighting and dying for, anyway? . . . A fellow has to do some thinking out here about things like that. “A while ago, a chaplain—swell guy, just like one of us—gave me a New Testament . . . been reading the first book, Matthew; great stuff . . . Guess, if you come right down to brass tacks, this is what really matters in life; this is what we ought to be fighting to protect—this way of living.” . . . You get kind of lonely though,—homesicklike,—but, here's an idea . . . Wouldn't it be good if you and the whole family, Mother and all, could begin the Testament together and read a chapter a day. . . You'd begin Mark on a certain day, and it sure would give you a lift to know that your folks were reading the same thing that very day. . . Kind of a strong tie, even though you were thousands of miles apart.

That's a grand idea, isn't it? Doesn't it make you feel that giving Testaments to these young men is really worthwhile? There are many more waiting to receive them. Have you given any yet?

Consider Alexander and Anna Mitropoulos. They are a middle-aged couple living somewhere in Greece. Change their names from country to country, and you can find thousands—yes, millions—just



like them in most of the countries of Europe and in large sections of Asia and Africa.

Anna and Alexander are Christians, and they have two small children. But, when the Axis armies sweep down into Greece, your little farm is engulfed, and you join the stream of your refugee neighbors, going you know not where.

Long months of anxious existence have passed by. Barely enough food to eke out a meager existence. All your possessions gone, including your cherished Bible. You wish for it now as you never have in all your lives. Somehow, it might help to fortify your spirits, even though your bodies are slowly wasting away.

But, as if in answer to your unspoken prayer, you learn that the ship which has just brought in badly needed food and medicines has brought some Bibles too. You are willing to part with a drachma or two from your dwindling stock; but, to your joy and gratitude, you receive one as a free gift.

Anna, Alexander, and the children drink in its words like thirsty wayfarers in the desert. Never before have the well-loved pages carried such depth of meaning or spoken so directly to them.

So many families today like the Mitropouloses in lands ravaged by war have lost home, possessions, and hope besides. Many of them are Christian families who will rejoice, as Alexander and Anna did, to regain the book which can restore hope and inner strength.

There are many more homes to whom Christ and his Way have been only a name, but whose deep yearning for a light through the darkness makes them receptive now as never before.

Don't you agree that *now* is the time to begin preparing the Books in their many languages, so that, when the time comes, there will be no delay in sending them on their way?

Then there's Eddie Jones. A nice lad,—only nineteen years old. He was in the Canadian Air Force when he was shot down somewhere over Germany.

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*(Continued from inside front cover)*

ments are not so direct as among the armed forces. The distribution is done largely through the American Merchant Marine Library Association. That the little volumes are welcomed by the seamen in the same hearty way reported by the chaplains of the Army and Navy is indicated in a recent letter from Mr. Lee C. Brown, librarian of the American Merchant Marine Library Association, who says:—

I have had but infrequent reports as to how the Testaments are accepted; but, since in only one instance have any been returned to us, I believe we can assume the merchant seaman is finding them an answer to a real need. Also, in several instances, individual seamen have come into the office and asked for one of the Testaments, saying



*French refugees; people lose their Bibles under such circumstances*

Now he's a number in Stalag VI. There are many others who share his new, uneventful life. Quite a let-down after what they've been through. Some physical activity, yes. But reading material is scarce, and Eddie discovers that a restless mind can be more difficult to satisfy than a restless body.

But one of his pals gets a Bible and some other books through the American Bible Society office in Geneva, Switzerland. So Eddie borrows his friend's Bible once in a while, and it sets him to thinking. He decides to write for one for himself, if he can get it.

In time it comes, and Eddie settles down to read it in good earnest. He begins talking to some of the other boys. Before long an impromptu Bible Class meets after supper three nights a week. . . . Maybe young men like these will have something important to say about the kind of world they want to live in, and raise their families in, after this war is over. It seems likely they will.

Isn't it a sound investment to put into the hands of these future citizens the book which contains God's plan for the postwar world?

Seven hundred and two thousand dollars is a lot of money to raise. But can we afford not to raise it, when so much is at stake? The answer lies with us.

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that they have lost theirs or given it away. At least two shipmasters have asked us for additional Testaments to distribute to their crews.

#### **North Africa**

CHAPLAIN Donald G. Lee and his men express their gratitude in a practical way. The chaplain writes from North Africa:—

Enclosed please find postal money order for \$37.20 as a little token of appreciation from some of my men and myself for the generous way in which you have supplied us with New Testaments. Since coming here, there has been a renewed interest in the Word of God among my own men, and I have sent one hundred and fifty copies up to the front where the men are really crying for them.



## Dutch Harbor

**I**N one of the coldest months of the year Chaplain G. W. Friedrich of the Navy writes from under the Arctic Circle to Secretary Mann:—

Your shipment of one thousand Testaments has arrived, and I wish to express my gratitude for your kindness in supplying them.

From actual observation we have seen the men reading the Testaments at their bunks, aboard ship, and on the train. Many who previously have not been interested in the Scriptures are now finding great comfort in them.

## Great Lakes

**A** CHAPLAIN in the Naval Training Station, Great Lakes, Illinois, writes with enthusiasm:—

I have been here at this station since last July 1942, and it has been my privilege to give out, personally, over 500 New Testaments each month. I recall one Sunday having an extra large number ask for New Testaments. It so happened on that Sunday we had 1,000 copies of the New Testament that your organization had provided.

There were three services, and we ran out of New Testaments at the third service. It was one of the great thrills of my life. I am grateful for the privilege of being of help in spreading the gospel to our young men in the Navy.

## Midocean

**"T**HANK you," writes Chaplain E. P. Thorne from this point of embarkation on the east coast, "for your kindness in supplying me with a nice quantity of New Testaments for my last voyage as transport chaplain.

"I had Bible Day in midocean. I had my assistants take the Bibles out on deck in places where men were. Then I got them out on deck, and addressed hundreds of them at one time on the importance of the Bible. They lined up by the hundreds to get theirs. From then on to the end of the voyage it was the usual thing to see men sitting around all over the ship, reading their Bible.

"May I request 800 for my next voyage, and may I have them soon?"



# Editorial Comment



## BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider Distribution of the Holy Scriptures*

Editors: THE SECRETARIES

Address correspondence to Francis Carr Stifler, Editorial Secretary, Bible House, Park Avenue and 57th Street, New York 22

**K**ATHLEEN Elizabeth Ball, of Fort Scott, California, is probably the youngest Life Director of the American Bible Society, her parents having provided the required \$150 so to constitute her when she was six months old. This gift resulted from a visit made to Fort Scott by Secretary Bayless, when he spoke in the post chapel. Kathleen's father is a captain in the Army.



Kathleen Ball

**T**HE BIBLE SOCIETY RECORD welcomes a new publication in the religious field—*The Link*—published monthly by the Service Men's Christian League. Its name indicates that it forms a link between the chaplain and his men; a link between the home church and the men in service; a link between the men themselves. The magazine is distributed free to the men in the service, the subscription rate for civilians being one dollar a year. Each issue contains daily Bible readings with comments, and a topic for Bible study each week.

## July Meeting of the Board

**T**HE third stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-eighth year was held at the Bible House, Park Avenue and 57th Street, New York City, on Thursday, July 1, 1943, at 3:30 o'clock, Mr. Arlando Marine in the chair.

Devotional exercises were conducted by Mr. Everett Smith.

The minutes of the second stated meeting of the year were approved.

The minutes of the various standing committees were presented and approved, and their recommendations adopted.

Arrival in Africa of some packages containing Bulu Bibles was reported.

The meeting was adjourned.

Vol. 88 SEPTEMBER 1943 No. 7

To EDITORS: *The Bible Society Record* invites reprinting of its articles in whole or in part. Its contents are not copyrighted.

**S**EPTEMBER is the concluding month of Secretary Stifler's 1943 series of radio addresses over the Blue Network. The series is entitled "The Changeless Bible," and is heard at 12 o'clock noon, EWT. The September topics are: September 6, "The Brotherhood of the Bible"; September 13, "The Bible and the Public School"; September 20, "The Bible and Evangelism"; September 27, "My Words Shall Not Pass Away."



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Rev. R. W. Bayless, D.D., 224 McAllister St., San Francisco 2, Calif.

### Divisions of the Haven Memorial Agency among the Colored People of the United States

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Rev. D. H. Stanton, D.D., 56 Gammon Ave., S. E., Atlanta, Ga.  
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Rev. J. S. N. Tross, Ph.D., D.D., 329 S. Brevard St., Charlotte 1, N. C.

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Rev. V. C. Hodges, D.D., 5424 Woodland Ave., Cleveland 4, Ohio.  
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Rev. G. A. Hobart Sheppard, D.D., 2549 Elm St., Dallas 1, Texas.

### Depositories—To Which Orders for Scriptures Should Be Sent

**New York City**—Bible House, Park Ave. and 57th St....New York, New Jersey, Penna., Del., Maryland, D. C., Virginia, W. Va.  
**Atlanta, Georgia**—85 Walton St. ....No. Carolina, So. Carolina, Georgia, Florida, Tenn., Alabama, Mississippi.  
**Chicago, Illinois**—35 E. Wacker Drive.....Ohio, Ky., Ind., Ill., Iowa, Mo., Mich., Wis., Minn., N. Dak., S. Dak., Neb., Kan.  
**Dallas, Texas**—1914 Main St. ....Texas, Oklahoma, Arkansas, Louisiana, Colorado, New Mexico.  
**San Francisco, California**—224 McAllister St. ....Wash., Ore., Calif., Nevada, Mont., Idaho, Wyo., Utah, Ariz., Alaska, Hawaii.

## Foreign Agencies

**West Indies**—Rev. James Innes, Neptuno 629,  
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**Mexico**—Sr. H. T. Marroquin, Apartado 1373,  
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**Caribbean**—Rev. Raymond R. Gregory, Bible  
House, Box J, Cristobal, Canal Zone.  
**Upper Andes**—John Ritchie, Apartado 448,  
Girón Camaná 836, Lima, Peru.  
**La Plata**—Rev. P. Penzotti, Calle Corrientes  
728, Buenos Aires, Argentina.

**Brazil**—Rev. Charles W. Turner, Ph.D., Bible  
House, Avenida Erasmo Braga No. 12,  
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**Bible Lands Agency, North**—Mr. F. Lyman  
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**Bible Lands Agency, South**—Mr. H. Athanas-  
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Pasha, Cairo, Egypt.

**Philippines**—Rev. W. H. Fonger, Box 755,  
Bible House, No. 636 Isaac Peral, Manila.  
**Thailand (Siam)**—Rev. Robert O. Franklin  
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**China**—Rev. W. H. Hudspeth, M.A., Bible  
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**Japan Bible Society**—Mr. T. Tanaka, General  
Secretary, Bible House, 2 Shichome, Ginza,  
Tokyo, Japan.

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**Maine**—Rev. Hammond I. Peterson, 19 Pine St., Portland 4.  
**New Hampshire**—Edward A. Dame, 24 Warren St., Concord.  
**Vermont**—Rev. Stanley B. Hyde, 189 South Winooski Ave., Burlington.  
**Massachusetts**—Rev. F. K. Singiser, D.D., 41 Bromfield St., Boston 6.

**Connecticut**—Rev. S. W. Raymond, 278 Farmington Ave., Hartford.  
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LIBRARY  
M E PUB HOUSE SO  
810 BROAD STREET  
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## YOUNG EDDIE JONES WANTS A BIBLE... BADLY

*Is it asking you too much to give him one?*

Young Eddie Jones, the boy down the street, is a prisoner of war. There are thousands of him inside barbed-wire fences. No words can describe his bitter physical and mental misery.

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